a work offered as the *vade vnecum* of the Chinese people, and used to replace the whole body of classical thought, that it should be of one piece, and that the facts stated in it should survive the strictest tests. ' ' But Dr. Sun was guilty of inconsistency as well as plagiarism, and of the deliberate falsification of facts to bolster up his absurd economic and political theories.

Two translations of the *San Min Chu I* are available to English readers.- One is by Frank W. Price. It is not annotated or indexed. The other, Father Pascal D'Elia's "The Triple Demism of Sun Yat-sen" is a more scholarly work, containing a biographical introduction, copious notes, and a lengthy "Appreciation/' The reader of this work, however, must constantly remember that it was prepared with a definite object — to prove that the "Three Principles" were not irreconcilable with the teachings of the Catholic Church. The student's credulity is often strained beyond breaking point by the learned Jesuit's efforts to explain away Communist and other heresies and to prove that when Dr. Sun spoke of either Communism or Socialism what he really meant was neither, but the conveniently coined word "Demism/' Catholic as well as Protestant missionaries found themselves in a serious predicament when the Chinese Government ordained

that the *San Min Chu I* must form part of the curriculum of every School and College. Father D'Elia's naivete may be judged from his statement that : —

> "Therefore at the risk of seeming to utter a paradox, we that, with the Triple Deraism ia hand, we may teU

Stan Yat-sen, no matter what he says, he is neither a Com-